CATHOLIC · ACTION ·

Vol. XXIX, No. 3 March, 1947

IS GERMANY DESERVING OF HELP?

Edward Mark O'Connor

HOW COMBAT SECULARISM
LEARN AND LIVE
SCHOOL BUS DECISION
INTER-RACIAL CATHOLIC ACTION
MORTIFICATION
STATUS OF WOMEN STUDY

Our Common Catholic Interests Month by Month With N.C.W.C.

A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

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TABLE OF CONTENTS

MARCH, 1947

PAGE

Our Common Catholic Interests..... 3
Holy Father Broadcasts to U. S. Children to Open "Save Starving Children" Campaign—Widespread Acclaim Greets Publications on Communism and Human Rights.

Is Germany Deserving of Help?..... 4
By Edward Mark O'Connor.

A Blessing for United Catholic Action 5

Secularism—Challenge to Christians: N.C.W.C. Forum Series 1946-47, Article VII—Secularism: How the Layman Can Combat It..... 6

Mortification 8
By Rev. Charles A. Hart, Ph.D.

The Supreme Court's School Bus Decision 9
By Rev. Wm. E. McManus.

Catholic Action Needed in the Inter-Racial Field 10
By Hon. G. Howland Shaw

Month by Month with the N.C.W.C.. 11

National Council Catholic Women.. 12
Proposed Study of Status of Women —War Relief: Appreciation and Appeal—Girl Scouting 35 Years Old—N.C.C.W. Representation at Meetings—UN Commission on the Status of Women—With Our Nationals.

Calendar of Scheduled Catholic Meetings and Events..... 18

Learn and Live..... 19

National Council Catholic Men..... 20
Across the Country—Movies at Your Meeting—Worthy Grand Knight —Radio Schedule—"I Was Naked"

The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index.*

FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIX, No. 3

MARCH, 1947

OUR COMMON CATHOLIC INTERESTS

ADDRESSING 2,000,000 students in American Catholic schools, His Holiness, Pius XII, broadcast on Ash Wednesday an appeal for aid to the unfortunate children of other lands. The Holy Father contrasted the lot of the U. S. youngsters—"happy in your beautiful schools"—with that of many children in other parts of the world, whom he described as without parents, without necessary clothing, shelter, food or medicine. "They, too, should be growing up healthy and strong," he emphasized. "Your pennies and dimes will buy bread and medicine which will save the life of some less fortunate child."

Holy Father Broadcasts To U. S. Children To Open "Save Starving Children" Campaign

The Holy Father's talk inaugurated the "Save Starving Children" drive which is part of the Bishops' Relief Campaign for Victims of War. By self-denial throughout the Lenten season, the children will add their support to the important relief activities made possible by the Bishops' Campaign.

The Bishops' Relief Campaign will be conducted in most dioceses on Laetare Sunday, March 16, with special appeals continuing through March 23. The funds raised will be used to provide food and clothing for the millions of starving, ill-clad, homeless peoples — including Displaced Persons—of war-torn areas. UNRRA operations which formerly supplied the bulk of relief materials have stopped. This year's goal is $5,000,000, which virtually doubles the sum raised last year in the Bishops' War Emergency and Relief Collection. The appeal to the generosity of American Catholics is therefore more urgent than ever before.

THE Declaration of Human Rights published last month by N.C.W.C. "will be a landmark in the centuries-old march of humanizing life undertaken by the Catholic Church," states an editorial in *El Diario Illustrado,* Chilean daily.

Widespread Acclaim Greets Publications On Communism And Human Rights

At the same time, *Communism A World Menace,* also published by N.C.W.C., is cited as "one of the most helpful manuals yet made available. . . . Father Cronin's booklet is invaluable . . . for its simple, clear and coordinated presentation of the Communist movement."

Other commendations of the two booklets have been made by Catholic and secular columnists and publications across the country. Both are being widely used on pamphlet racks and for distribution among members of lay organizations.

An earlier publication, *Man and the Peace,* which is the statement issued November 12, 1946, by the Bishops of the United States, has been in equally wide demand for large-scale distribution.

(The pamphlets are priced at five, ten and two cents each, respectively, plus postage. Quantity rates on request.)

IS GERMANY DESERVING OF HELP?

EDWARD MARK O'CONNOR

FEW among us today lay claim to the deep foresight and vivid imagination that would have been required in 1939, the year of world crisis and decision, to envision the terrible physical destruction and black devastation which is the handiwork of the recent world conflict. Yet still fewer among us possessed the genius to foresee the full depth and breadth of human suffering, moral retrogression and betrayal of the basic standards of conduct between nations which western civilization has taken centuries to attain. Now there are few among us who fail to recognize, in one degree or another, that the present state of world affairs must be checked, enlightened action must be taken, lest the world be engulfed in unreasoned blackness.

As we reflect back on the active war years, we cannot fail to recognize that armed conflict is no longer a struggle confined to men in uniform, destructive weapons and highly mobile human forces. There has been added the new feature called psychological warfare. The basis for all types of psychological warfare must be an ideology, a way of life, a system of government. The objective is a conditioning of mass thinking which strives to establish one ideology as a panacea, while at the same time totally discrediting another and conflicting ideology. In the process of discrediting, catch words play an important part because they are easily "sold" to mass thinking and are flexible in that they lack concise definition.

While this phase of phychological warfare may serve a necessary purpose during the active stages of armed conflict, it leaves a backlog of venom and hatred which seriously retards, if not prevents, men from giving expression to their natural and finer instincts. Some of the end results of psychological warfare are confusion in the public mind as to whether Germans as a race belong to the human family; whether there are any good Germans and, if there are, how can they be distinguished from Nazi-Germans; whether it is un-American to hope that constructive steps will be taken to offer the German people some opportunity to prove their ability to rejoin the family of nations; and, finally, whether it is official American policy that Germany must be made to suffer greater hardships than her deposed dictators visited upon Europe in particular, and the world in general. These are questions which must be answered if America is to fulfill her promised destiny, and the venom and hatred of the war obliterated so that mankind may someday realize that peaceful world toward which all men of good will strive.

When one looks upon hundreds of thousands of German children critically in need of nourishing food, clothing to protect them from the elements of nature, and medicines to heal their weakening bodies, they become simply "children in need." Yes, they then become children of God, members of the human family, and the full responsibility of the human family. There are these hundreds of thousands of helpless, innocent children in Germany, whose plight is desperate and whose very future hinges upon the acceptance of this responsibility by the human family.

For well over a year we have witnessed the debates in world councils, the public press and among lay groups, the question as to who are the personalities and parties responsible for the evil acts made in the name of Germany. The Nuremberg trials established a formula of guilt and sought to establish procedures whereby the suspect could be brought to trial. It must be remembered that the suspects, with but few notable exceptions, are already in custody of the Allied authorities, and they comprise but a fraction of one per cent of the total population. The real Nazi-Germans were the elite class, as is found in any dictatorship, and the masses unwilling or unwitting servants of their masters. Only time, together with intelligent, practical and highminded action on the part of the occupying authorities, may determine accurately how many "good" people there are in Germany. The history of mankind clearly reveals that the fruits of revenge are fleeting, and with the passage of time become sour and bitter morsels.

The whole question of un-Americanism is in a state of flux and redefinition, due in the main to faulty conceptions nurtured during armed con-

flict, and the cold realizations we have been forced to because of immediate post-war shocks in the international arena. In moving toward the ideal of a peaceful world community of nations, we, as a nation, will give sharper definition to the need for all nations to share responsibility for world trends. There can be no exceptions to this rule, because but one exception admits the failure of this ideal and the failure of this ideal surely means another and perhaps fatally final world conflict. Unless the German people are offered some reasonable hope, based upon sound and sincere foundation that they can earn their proper place in world councils, we give nothing but lip service to this high and noble ideal.

There have been no official announcements on a high government level that American policy was aimed at reducing Germany to a level of suffering equalling or surpassing the brutality of Nazi design. On the other hand, there has been much discussion on a plan for Germany which is reported as the guide for American occupation policy, as outlined in United States document JCS-1067. One quarter of debate on this matter openly claims the underlying purpose of the document is to reduce Germany to the level of an agricultural state, knowing that this plan will result in a dependent nation thrown permanently upon the mercy of the world. This debate can only be appropriately settled by our elected leaders in government, through a clear public statement of policy. It must be recognized that recent statements by the Secretary of State and military authorities in the occupation forces offer a guarantee that official policy is to prevent human suffering and not to encourage it. The joining economically of the American and British zones should be sufficient evidence that Germany cannot be reduced to an agricultural state—unless the American tax payer is prepared to underwrite the cost for long years to come.

In recent months we have seen several justifications argued for giving relief on a decent and adequate scale to Germany. Most of these are somewhat contemporary, since they arise from recent or immediate realizations of world social and economic trends. They are, however, worth repeating because they contribute to the body of thinking on the subject.

(1) It is stated that unless and until Germany is rehabilitated to an extent that its internal recovery will permit export of certain products, the recovery of Europe in general will be delayed and seriously retarded. From this point we may judge that finally it is realized that a nation which for generations has been supplying its neighbors with products and equipment essential to economic balance cannot suddenly be placed in a vacuum without bringing serious harm to the neighboring countries.

(2) The sudden alarm aroused in world circles over the unbending position and unstated objectives of Russia has set up a loud echo in the German vacuum. Some authorities on the question argue that Germany is the pivotal point for Russian ambitions in all of Europe, and deduct that so goes Germany, so goes the rest of Europe. This argument suggests that Germany will be oriented in direct proportion to the amount of assistance that comes for her people from the western powers or from the east.

However valid and useful these arguments may be, they remain contemporary and thus subject to the shifting sands of current world events. What is needed now is a definition of undisputed argument which may guide men on a course that will not be deterred nor altered by current events. Fortunately for mankind we do have this undisputed argument, steadied and proven by centuries of experience. It is a one word argument—"Charity"—under which the finest qualities of men find numerous expressions. You are your brother's keeper, and all men are brothers—because charity cannot be divided by nationality, color, creed or political belief. This, then, must be our formula for gaining and securing world peace, and our only argument should we be asked "Why help a defeated nation?"

A Blessing For United Catholic Action

THE above title is the theme of a new mural painting completed on the foyer wall of the N.C.W.C. headquarters building in Washington. Executed on the sheer marble surface, in wax colors and tempera with gold leaf, the scene depicts a memorable incident in the founding of the National Catholic War Council, parent-predecessor of the present National Catholic Welfare Conference. John Henryk de Rosen, the artist, has depicted His Eminence James Cardinal Gibbons, late Archbishop of Baltimore, giving his blessing to the Rt. Rev. Msgr. John J. Burke, C.S.P., founder of the Chaplains' Aid Association, on the occasion of the latter's visit to the Cardinal's residence in June, 1917, to secure his approval of a plan for organizing the Catholic war effort. This resulted in the calling of a national convention at Catholic University, August 11-12, 1917, at which were present delegates from all national Catholic organizations, the Catholic press and official representatives from each diocese. The meeting led to the formation of the N.C.W.C., to coordinate and effectuate, under Episcopal direction and leadership, the Catholic patriotic effort in World War I, and still greater achievements in the days of peace. Cardinal Gibbons served the Council until his death in 1921 and Father Burke served as General Secretary of the N.C.W.C. for 17 years, until his death in 1936. "American Catholics in the War" gives the history of War Council days.

SECULARISM:

CHALLENGE TO CHRISTIANS

1946-47 Series
N.C.W.C. Forum

ARTICLE VII: SECULARISM: HOW THE LAYMAN CAN COMBAT IT

This series of articles on secularism's effect on Christian living today, offered by the N.C.W.C. Study Club Committee, has been prepared for general use. It should be especially helpful to lay leaders:

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

IN the well-fortified city of Hippo, in northern Africa, a man lay dying. Outside his windows, almost, the Vandals had raised their siege works and were slowly reducing the town to surrender. The man who lay dying must have felt that all he had stood for—his love of Christ and His Church, his defense of the Faith, his own ideals—were about to crumble before the pagan hordes.

But the fact remains that his ideals never crumbled, while the Vandals who stormed the city and their pagan culture have perished. That man's name was Augustine, and it was given to him as to few men to have a vision that has brightened the outlook for Christians when the way was rough and the night was dark. It was he, perhaps more than any man of his day, who knew and realized what secularism was.

He had seen the last dying gasps of the once-great Roman Empire. And so true a Roman was he, that he could write of the ancient Romans: "They despised their own private affairs for the sake of the Republic, and for its treasury resisted avarice, consulted for the good of their country with a spirit of freedom, addicted neither to what their laws pronounced to be crime nor to lust. By all these acts, *as by the true way,* they pressed forward to honors, power and glory; they were honored amongst almost all nations, they imposed the laws of their empire upon many peoples." Yet, what did they gain, "except the most empty pomp of human glory in which they received their reward who burned with ardent desire of it, and for it with utmost ardor waged their wars."

This, I think, is a good definition of secularism. You will notice that we have italicized the words *as by the true way.* They strike the heart of the problem. Glorious though Rome was, incorrupt though her ancient rulers were, still they pressed forward to honors, power and glory and domination, almost in a negative way—in a way of the world, as if such were the true way to real happiness. Is this not what secularism teaches? Does it not teach all the natural virtues of honesty, unselfishness, even a species of natural purity? Of course it does, but it teaches that one should follow these virtues not for Christ's sake, but so that one may get ahead in the world. On the face of it, it is good. But not good enough, because God is completely left out of the picture, or if He is brought in at all, it is only as a shadowy character in the drama of life, Who, as Voltaire said, would have had to be invented by men so as to keep them in some kind of order.

This kind of secularism is nothing new. Augustine was acquainted with it, and it looked to his dying gaze as if it were about to sweep Christ out of the world, and substitute something even more evil than itself.

As a matter of fact, secularism often carries its devotees literally to the devil. Who can gainsay the fact that virtues of love of country, firm government, economic life, and national pride are all good in themselves? But if they run away from God and go out on their own, their end can easily be Nazism. We have conned that lesson during World War II, but we have not learned it. We still go on, bragging that we are fair and honest to all men, that we pay our debts, that we love our country. But inside it is not so. We may do all these things, but if we have no room for the love of God, our hearts are empty as those

he Romans Augustine wrote about. And we l come to the same end.

t is the business, then of the Church, to "re- e all things in Christ," and to bring before n that often blinding vision of the love of God t they may not wander in a false paradise of ely natural virtues, and solace themselves that / are doing everything necessary for their own ation and that of the world.

II

N the concept of Catholic Action, the Popes have erected a plan whereby the laymen and lay women can combat the evils of secularism he very fronts where it is most rampant. Some hese fronts are the business world, communi- ons, literature, the press, economic and social the arts and sciences.

ay people live out in the world every day, and hey are the living stones out of which the venly City is to be built, they must prepare t foundation here in this world of affairs. That vhy we laymen are important. We get into ks and activities where the clergy cannot. We affect other men and women, tinged with the ularism of our times, if we but live the lives ist has designed for us.

Here it is, then, that the Lay Organizations De- tment of N.C.W.C., with its Councils, the C.C.M. and N.C.C.W., can come into the pic- . Obviously the basic spiritual formation of individual is the business of the Church as n. She operates with the help of the Divine ce of Christ to strengthen and perfect all her nbers. But in the sphere where laymen ought be wise as serpents and gentle as doves, the rch must use human means to see to it that members act in accordance with their true iny. Those human means are organizations d upon true Christian principles—organiza- s that act in accordance with Christ's teach- and that endeavor to fire their members with for Christ and zeal to exemplify His teachings he world of everyday affairs.

his is precisely the reason why the N.C.C.M. the N.C.C.W. were organized. One of their nary functions is to channel out to their affili- organizations the best in Catholic thought on nomic, social and allied subjects. Many a man voman of good will would eventually come he right conclusions about sound economic But how much more helpful it is to have sound ideas presented directly, rather than to der around alone in the dark, looking for n. That is exactly the purpose of the two ncils—to present sound ideas to their affili- so that they in turn may have a correct phil- hy to work upon, right from the start. To this end, the Councils cooperate closely with the other departments of N.C.W.C.—Social Action, Youth, Education, Press and Legal. The findings of the experts of these departments are available for transmission to Catholics in their various organizations throughout the country for their guidance, direction and help.

In endeavoring to make men aware of the necessity for Christ in an otherwise secular civilization, the N.C.C.M. produces three national radio programs—The Catholic Hour (NBC Network, every Sunday, 6 P. M., E.S.T.); The Hour of Faith (ABC Network, every Sunday, 11:30 A. M., E.S.T.); and Faith in Our Time (MBS Network, every Thursday, 10:15 A. M., E.S.T.). These three programs present Catholic ideas through the medium of interesting addresses, inspiring music, and thoughtful continuity. No attempt is made to make converts. But a very definite attempt is made to make all the listeners, Protestant, Jew and Catholic, more and more aware of the importance of Christ in the modern world.

In N.C.C.M., too, Catholic truth is spread through the means of the Narberth Movement—a plan whereby short, to-the-point articles about Catholic Faith and practice are made available to newspapers for publication.

The N.C.C.W. provides Catholic women's organizations with suggestions for projects aimed at bringing Christ to the people, through its Committees on Social Action, Family and Parent Education, Parent-Teacher Associations, International and Inter-American Relations, Shrines in the Home, Immigration, Cooperation with Catholic Charities, Cooperation with the Confraternity of Christian Doctrine, Youth, and Libraries and Literature. All these fields are important in unobtrusively making people aware of the part Christianity has played and must play in making our civilization durable against the onslaughts of its enemies.

The N.C.C.W. likewise works in cooperation with the Social Action Department, N.C.W.C., to bring Catholic principles to young workingwomen, in its annual Institute on Industry and its paralleling Institute on Social Action for the social action chairmen of its affiliated organizations. Through regional and national conferences and conventions it provides an assembly for representatives of all types of Catholic women's groups at which their problems may be analyzed and their enthusiasm renewed. In its *Monthly Message to Affiliated Organizations,* it presents a brief and useful digest of matters particularly important to women, stimulating them to meet alertly the needs of the times. For twenty-five

(*Turn to page 23*)

MORTIFICATION

Rev. Charles A. Hart

THE Liturgy of the Church for Lent with its special Mass for each of the forty days, its distinctive vestments for the season, its fasts as well as customary abstinences, emphasize the character of this season preparatory to the Passion and Resurrection. Its particular spirit is that of mortification. Yet if we consider the Church's philosophy of mortification, we must understand that her special emphasis on this doctrine for a particular time is meant to be simply an underscoring of what is a continuous necessity at all times in the supernatural life of the Christian before he enters into his future eternal destiny. Mortification means literally a process of destruction or death. Theologically applied it means a dealing of death to that disordered activity in us which seeks pleasure for the sake of pleasure. This disorder is the consequence of original sin in the human race by which our senses entered into rebellion against reason and our reason against God. Our new supernatural life, following our rebirth in baptism, did not take away the internal conflict of the old man of disorder with the new man of grace. As a consequence right order can be maintained only by a constant mortification of our natural powers as a rigid necessity.

At first sight it seems inhuman to put strictures on the natural pleasures of our faculties. St. Thomas says that man cannot live without pleasure. A feeling of pleasure is the natural accompaniment of the normal exercise of every faculty. In fact it may properly be considered as the reward for such exercise, nature's way of making sure that the powers will be exercised for the maintenance of life. But the effect of original sin was to make the accompanying pleasure the sole reason for the power's activity instead of a mere means to its perfection through encouragement of exercise—pleasure for pleasure's sake. This led to the over-exercise of the lower sense faculties where the pleasure was more immediate and physical, with a corresponding diminution of proper functioning of the higher faculties of intellect and rational appetite or will on their proper ultimate object which is God. In a word, we are tempted to pursue not what we ought but what promises the most pleasure, even though we are in the state of restored grace. Proper pleasure, intended to surmount the tediousness of life, becomes an end rather than a means.

Now mortification is a deliberate denial of all our faculties, both external and internal senses, emotions, intellect and will, even in their natural legitimate exercise, so that the pleasure accompanying their exercise may be brought under control and we may escape the danger of the disordering effect of pleasure for pleasure's sake. Only thus can we avoid the triple concupiscences of which St. John warned: the concupiscence of the flesh, which is the thirst for exclusive sense gratification of every kind; the concupiscence of the eyes, that is exaggerated gratification of imagined pleasures; the concupiscence of pride of life, an inordinate pleasure of our rational nature through unchecked freedom of will and exaltation of ourselves.

Mortification seeks to restore order by regularly depriving all the bodily senses of certain even legitimate gratifications to the end that they may be subject to reason, and, depriving reason similarly, that it may be subject to our supernatural life with God. On occasion we must refuse to see, hear, touch, taste and smell where we might rightly do so. Thus is the matter of our imagination limited and controlled. With a chastened imagination comes a purified intellect and a fixity of the will's chief desire towards God as its proper object. No one chastisement must be permitted at the expense of any other. The whole person must be equally subject to the process. A mortified intellect and will is just as necessary as that of the senses. The danger is using one mortification to avoid another. One can be faultless as regards excesses of the senses or bodily appetites and yet mortally offend God by a much more evil intolerable pride, and vice versa. With order restored by means of mortification comes interior peace. For "peace," says St. Augustine, "is the tranquillity of order," and order means each part of the whole in its proper place. With the coming of peace there disappears the feeling of anxiety and unhappiness which were the consequences of disorder within us. We attain to the peace of Christ which surpasses understanding.

Oh Jesus, by Thy Passion and Death teach us the way to inner peace through mortification!

The Supreme Court's School Bus Decision

Rev. Wm. E. McManus

THE momentous decision of the Supreme Court upholding the constitutionality of the New Jersey Bus Law is the climax of a long series of legal controversies beginning with the enactment of the New Jersey transportation statute in 1941. A chronicle of the events leading to this decision may serve the reader as background information for understanding the many analyses of the decision which will appear in legal journals and educational periodicals. Our story begins in 1941.

In 1941 the State of New Jersey enacted a law permitting local school boards to furnish transportation service for children living remote from either a public or a non-profit private school. Thereafter most school districts directed the drivers of the public school buses to pick up parochial school children residing along the regularly established bus routes and to take them to a point near their schools.

The township board of education of Ewing, a suburb of Trenton, made an unusual arrangement for the transportation of the children attending schools beyond the township boundaries. Rather than invest a large sum of money in a school bus, the township board proposed that the parents of children attending school in Trenton be reimbursed for the fares paid by the children on the regular public carriers operating between Ewing and Trenton. As this arrangement was agreeable to the parents, the township school board officially recommended "the transportation of pupils of Ewing to the Trenton and Pennington High Schools and Catholic schools by way of public carrier." Pursuant to this resolution, the township paid *directly to parents* the sum of $8,034.94 of which $357.74 was paid to the parents of twenty-one children attending four Roman Catholic Parochial Schools in Trenton.

Arch Everson, a taxpayer in Ewing, brought suit against the school board, claiming among other things that he was being taxed for a private purpose in violation of the Fourteenth Amendment of the Federal Constitution and that he was being compelled to pay taxes by force of a law "respecting the establishment of religion" in violation of the First Amendment.

The trial court ruled that Arch Everson had a valid complaint in objecting to the use of public school funds in aid of children attending non-public schools. In a three to one decision the Supreme Court of New Jersey sustained the opinion of the trial court judge. However, by a four to three decision the highest court of New Jersey, the Court of Errors and Appeals, reversed the lower court, declaring that the State of New Jersey was authorized to provide for the health and safety of all school children regardless of the incidental benefits to private or sectarian institutions.

Because Mr. Everson's attorneys throughout the long litigation repeatedly challenged the New Jersey statute as violative of the Federal Constitution, they were in a position to appeal their case to the Supreme Court of the United States. However, counsel for the township school board argued that there was no substantial Federal question before the Court in view of its unanimous decision in 1930 upholding the Constitutionality of a Louisiana statute which authorized the loan of secular textbooks to nonpublic school children. The appellant countered with a convincing brief which recommended the court's acceptance of jurisdiction so that a definite decision might be rendered on the application of the First Amendment to the New Jersey Transportation Statute. In his brief the appellant reminded the Court that the Louisiana case was not "controlling in the present instance" on the grounds that in 1930 the textbook case was decided only in terms of the due process clause of the Fourteenth Amendment, and at the time no challenge was made of the statute in terms of the First Amendment as it has now been applied to the States through the Fourteenth Amendment in a series of "religious liberty" decisions initiated in 1935. In effect, the appellant proposed that the Court declare both the Louisiana and the New Jersey statutes unconstitutional as violative of the First Amendment. The Court's acceptance of the case was the first clear indication that it had decided to face squarely the difficult task of interpreting for the first time the full meaning of the clause in the amendment reading, "Congress shall make no law respecting an establishment of religion."

The briefs submitted by both sides were for the most part scholarly and cogent. The appellant charged that Ewing township was using Mr. Everson's tax money for a private purpose by helping the children to maintain regular attendance at a

(Turn to page 17)

DEPARTMENT OF CATHOLIC ACTION STUDY

Catholic Action Needed i The Inter-Racial Field

Honorable G. Howland Sha

"We feel a special paternal affection, which is certainly inspired by Heaven, for the Negro people dwelling among you. . . . We invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare."
—Pope Pius XII, SERTUM LAETITIAE.

NOT so many years ago a well-known writer declared "The Faith is Europe and Europe is the Faith." Whatever may be the possibilities of justifying such a statement from the point of view of a certain school of history, from the theological viewpoint it never was true and never can be. Its falsity is being emphasized today when the conscience of our Western world is slowly but surely becoming aware of the existence of a world of color; of a world which is neither European nor Caucasian, and of the determination on the part of that world to take its rightful place in our contemporary civilization.

From the point of view of our beliefs—for us Catholics—such a development presents no difficulties. "Catholic" means today and has always meant "universal." For us the Faith embraces all the world of mankind. For us there is no race, no individual, to whom the Fatherhood of God, the Redemption of Christ, and the Brotherhood of Man does not extend in the fullest possible measure. To assert otherwise would be a denial and a caricature of our Catholic Faith. We do not *assert* otherwise, but we often *act* otherwise; and when we are not guilty ourselves at least we acquiesce with an easy shrug of the shoulders and a pious reference to the much-abused virtue of prudence in practices utterly at variance with our fundamental beliefs.

Any word or act which denies the dignity, the worth and the rights of any human being, regardless of race or economic status, is an invasion or a betrayal of our Faith and a threat to its integrity. And until that word or that act is clearly and uncompromisingly so labeled; and until that label becomes a peremptory call to effective action on our part, just so long will Catholic Action be judged weak and incomplete. We are not being measured by the prudence we display nor by the skill with which we compromise, but by that part of our convictions which we translate into action and with which we challenge the world.

There are several specific tasks we can do and we should lose no time in doing them. We c help establish Catholic Inter-Racial Councils bring Catholics of different races together to pr and to work; to study the implications of o Faith with respect to problems of race; to ga a complete and accurate picture of practices i compatible with those implications; to ta measures to eradicate these practices as rapidly circumstances permit; to establish throughout t Catholic educational system courses of inter-raci and inter-cultural education; and to join wi non-Catholics in concerted action against discrin ination in any form.

Our first duty obviously is to harmonize o own beliefs with our own practices—to set o own house in order! But today that is not enoug With the inspiring words of recent Popes to gui us we must join with others of good faith in a genuine community organization the purpose which is to bring together persons of all rac religions and national backgrounds to furth within that community living and working co ditions more in consonance with those princip of Christian social justice in which we profess believe.

The day when Catholics could live behind wal segregated and protected from the world arou them, whatever its justification in days gone b has now long since disappeared. Such a poli was always questionably Catholic in the sense th it represented a departure from attitudes a practices characteristic of the glorious periods the Church's history. Its adoption because conditions peculiar to a certain stage in the histo of the Church in the United States and partic larly to certain parts of the country, can or be described as a regrettable necessity. Certain today from the Catholic point of view its p sistence is little short of disastrous. If, as is esse tial, we are to exert ourselves to the utmost agai segregation because of race, we cannot do so eff tively if we persist in adhering to a self-impos segregation because of religion. The Catho Church is not a refuge, but a power house.

Month by Month with the N. C. W. C.

New Bishops Named for Detroit and Wichita Sees

During the past month the Holy See has announced, through the Apostolic Delegation in Washington, the appointment of Rt. Rev. Msgr. Mark K. Carroll of St. Louis as Bishop of Wichita, and Rt. Rev. Msgr. Allen J. Babcock of Detroit as Titular Bishop of Irenopolis and Auxiliary Bishop to Cardinal Mooney of Detroit.

The new Bishop of Wichita was ordained in 1922 by the late Cardinal Glennon and has served in the St. Louis Archdiocese as assistant priest, rector of the Cathedral Latin School, vice-chancellor of the Archdiocese of St. Louis, director of the Society for the Propagation of the Faith for the Archdiocese and consultor for the Archdiocese since 1946. He was created a Papal Chamberlain by Pope Pius XI and a Domestic Prelate by Pope Pius XII. The newly-named Ordinary becomes the fourth Bishop of Wichita and succeeds the late Bishop Christian H. Winkelmann.

Bishop-designate Babcock's appointment as Auxiliary to Cardinal Mooney gives the See of Detroit two Auxiliaries. Monsignor Babcock was ordained in Rome in 1925 after theological studies at the North American College there. He returned to the United States and worked as an assistant pastor until 1937, when he was recalled to Rome to assume the vice rectorship of the North American College. In 1940 he returned to the United States as pastor of the Cathedral of the Most Blessed Sacrament in Detroit, which post he occupied when named to the bishopric.

CATHOLIC ACTION congratulates these new members of the Hierarchy in this country and prays God's blessing on their episcopal labors.

Cardinal Von Preysing Expresses Appreciation to Americans

"I wish to extend my heartfelt thankfulness to the Catholics of America for all they have done and are doing to alleviate the tragic sufferings of the homeless, starving and poorly clad peoples of Europe. I can assure them, too, of the deep thankfulness of all those who have had the benefit of their giving."

This was the response of His Eminence Konrad Cardinal von Preysing, Bishop of Berlin, when he was asked by a representative of N.C.W.C. if he had any special message he wished to convey to his fellow Catholics in this country. The distinguished prelate, whose uncompromising fight against Nazism goes back over more than a dozen years, had just arrived in the United States by airplane after a 30-hour flight from his See City.

His Eminence's reply was given in flawless English and without the slightest hesitation. It was, obviously, the thought uppermost in his mind. In fact, he explained that the purpose of his coming to the United States was to thank Americans for their unselfish generosity in aiding the needy peoples of post-war Europe, and to tell Americans something of the tragic situation their aid is helping to alleviate.

Upon his arrival in New York, Cardinal von Preysing was the guest of His Eminence Francis Cardinal Spellman, Archbishop of New York. As this is written, the Bishop of Berlin is engaged in a tour of some 17 American cities, in the course of which he will visit Their Eminences Edward Cardinal Mooney, Archbishop of Detroit; Dennis Cardinal Dougherty, Archbishop of Philadelphia; and Samuel Cardinal Stritch, Archbishop of Chicago, in that order. His Eminence will conclude his American tour in Chicago on March 23, according to the present itinerary, which also includes Buffalo, Rochester, St. Louis, San Francisco, St. Paul, Dubuque, Milwaukee, Detroit, Cincinnati, New Orleans, Washington, Baltimore, and Notre Dame, Ind.

The Rev. Paul F. Tanner, assistant general secretary of the National Catholic Welfare Conference, is accompanying Cardinal von Preysing on his tour, which is taking him from the Atlantic to the Pacific seaboard, and from Canada to the Gulf of Mexico. The Cardinal is also accompanied by his secretary, the Rev. Bernard Schweredtfeger, who came with him from Berlin.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

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NATIONAL COUNCIL CATHOLIC WOMEN

Proposed Study of Status of Women —War Relief—UN Commission on The Status of Women

PROPOSED STUDY OF STATUS OF WOMEN

Irma Piepho

THE National Council of Catholic Women has consistently opposed the proposed Equal Rights Amendment to the Constitution of the United States. Nevertheless, they have maintained that unjust legal discriminations against women should be removed from the federal and state books, with a resolution stating this position adopted at the last national convention, and similar statements made in 1938, '39, '40 and '44.

Consequently, the proposed two measures calling for a study of the present status of women, which have just been introduced in Congress, will interest the members of N.C.C.W. affiliated organizations and merit their support. These similar measures, S.J. Res. 67, introduced in the Senate by Senator Taft, of Ohio, and H.R. 2007, introduced in the House by Representative Wadsworth, of New York, would provide for a nationwide study of laws relating to the status of women, and at the federal level, would call for elimination of discriminations not reasonably justified by differences in physical structure, biological or social functions. The measure in each house has been referred to the Committee on the Judiciary.

Essentially, the bills provide that a Commission on the Legal Status of Women be appointed by the President to study the political, civil, economic and social status of women in the United States, its territories and possessions—the study to include not only the nature and extent of discriminations against women in legislation but also in regulations, rules, practices, and procedures in federal government departments, independent agencies, and establishments.

Within a reasonable time the Commission is called upon to make a report of its findings to the President, with recommendations for such legislation as may be necessary to bring law and its administration into accord with Section One of both bills. This section—the heart of the measure—provides "That it is the declared policy of the United States that in law and its administration, no distinctions on the basis of sex shall be made except those reasonably justified by differences in physical structure, biological, or social function."

The bills then provide for the submission of the study to Congress by the President, with his recommendations for legislative action. Similar studies and action by the separate States are also urged in the bills.

The members of the N.C.C.W. Board of Directors, polled by the National President, after study of the issue, favor its support.

The following statements by a number of Catholic leaders attest to the worthwhileness of the purposes in the measures:

His Excellency, The Most Rev. Robert E. Lucey, S.T.D., Archbishop of San Antonio, and episcopal chairman, Lay Organizations Department, N.C.W.C.:

"In the address of His Holiness, Pope Pius XII, on 'Woman's Duties in Social and Political Life,' the Holy Father declares that 'as children of God a man and a woman are absolutely equal,' but the characteristic qualities, physical and spiritual, 'which divide the two sexes are so obvious to all that only wilful blindness can overlook their significance in social relations.' "

The statement of Archbishop Lucey continues:

"It is therefore refreshing that legislation has been proposed to the Congress to eliminate unfair discriminations based on sex to which we can give our wholehearted support.

"It is hoped that when the government shall have eliminated inequities in federal law and its administration, the legislative bodies of the several states, taking advantage of the studies, reports and information then available, will adopt legislative policies in conformity with the declared policy of the United States, to the end that unfair discriminations against women may everywhere be abolished.

"In the address mentioned above, the Holy Father declared that the problem regarding woman resolves itself into preserving and augmenting the dignity which she has from God. Certainly this proposed legislation will tend to maintain and strengthen the dignity of woman. It is a great relief to realize that in this instance

we need not object, oppose, condemn or obstruct. We may and should support this legislation which means so much to womanhood, to the family and to the nation."

Mrs. Henry Mannix, president, N.C.C.W.:

"For over twenty years the National Council of Catholic Women, with scores of other national organizations, has stood against the proposed Equal Rights Amendment to the Constitution, because it confuses identity with equality and would wipe out legislation designed to protect women as workers and as mothers or potential mothers. The Council has continuously held that because women are different from men physically, psychologically, and in social function, there are areas in which different treatment should be accorded them. The present bills on the Status of Women recognize this admirably. However, unjustifiable discrimination should be erased. This the bills on the Status of Women will do."

Rev. Raymond A. McGowan, director, Social Action Department, N.C.W.C.:

"In my opinion this measure should prove satisfactory to all concerned. There was in the so-called Equal Rights Amendment the immediate danger that it would wipe out all laws already on the statute books giving protection to women workers. This measure seems to provide a short and easy way to rid our statutes of the political and civil discriminations against women and at the same time preserve the social gains that have been made for them."

Dr. Elizabeth Morrissy, chairman, N.C.C.W. Committee on Social Action:

"An intelligent objective survey of the present legal status of women should be welcomed by all. It would neither attempt to highlight certain outstanding restrictions, still existing in some states and bitterly resented by certain groups, nor would it soft-pedal unwholesome conditions that exist and call for restrictive legislation, not only for the sake of the workers but for the very existence of a healthy society.

"The policy as stated in the bills would seem to meet the demands of all groups who have argued the question of sex discrimination so long and so heatedly. It would on the one hand give the needed relief to the very articulate group who find themselves restricted in their property rights by sex discrimination laws, and on the other hand it would make possible the protective legislation, desired by the women who work in industry, and demanded by justice because of physical differences between men and women."

Miss Linna E. Bresette, consultant, N.C.C.W. Committee on Social Action:

"It seems to me that the measures referred to should demand the interest and support of those who have continually fought to preserve and promote legislation which offers protection to women workers. I hope all women interested in the economic and social status of women will see in these measures the fulfillment of what they have worked for through the years.

"Most significant is the fact that for the first time all of the women of Congress, even those who have been pro-Equal Rights Amendment, are united on the same measure.

"An important matter for our attention in the eventual passage of such a measure will be the type of persons selected for appointment on the Commission."

Rev. Edgar Schmiedeler, O.S.B., director, Family Life Bureau, N.C.W.C.:

"This is the first approach to the question of the equality of women that strikes me as meriting serious attention. It aims to get the facts. That is essential. After the facts are available, there will, of course, be the highly important point of applying the policy. That will call for truly balanced judgment—not for the prejudices of radicals. That, in fact, will be the real, acid test.

"All earlier attempts to find a satisfactory answer to this question on a national scale were foredoomed to failure, based, as they usually were, on one sweeping and absolutely false principle, namely, that men and women are identical."

WAR RELIEF: APPRECIATION AND APPEAL

A LITTLE Polish girl curtsied to the special correspondent of the *N.C.W.C. News Service* visiting "Dom Caritas," the largest "House of Charity" maintained in Warsaw by the diocesan branch of Poland's national Catholic welfare organization. Gravely she said: "Serdecznie dziekujemy Katolikom w Ameryce," "We sincerely thank the Catholics in America." And the news correspondent wrote: "I felt a deep sense of gratitude for the privilege of standing at the other end of the pipeline of charity, constantly fed by Catholics in all the parishes of my country and stretching across oceans to the far corners of the earth." We of the National Council of Catholic Women stand with him, humble in our gratitude that we may help to lift the heavy burden of suffering. Every garment we have cleaned and mended, every baby's dress or little pair of shoes so lovingly packed, every article we have shipped to War Relief Services-

N.C.W.C., has knit closer the bond between us and the mothers of other lands, bringing them hope for a brighter future for their children.

Our support of the "Children in Need" project of N.C.C.W. and War Relief Services-N.C.W.C. calls for the effort of every Catholic woman's organization. A letter from Mrs. L. J. Gerckens, sewing chairman, Incarnation Parish Council, Glendale, California, an affiliate of the Los Angeles A.C.C.W., tells of 145 cartons, containing 11,900 garments—every one for infants and children—shipped by this group in the nine months from March to December, 1946. Smaller groups need not feel that their contributions are of less value. Think of the many little towns in all the countries abroad and what it will mean to their people to know that the women in little towns in America are concerned about their needs and anxious to help them. Recently, shipments have come from many small towns, notably in Ohio-Painesville, Delphos, Wakeman, Galion, Bellevu Junction—and Pennsylvania—Hershey, Abbott town, Monongahela, Fullerton—with other shi ments from Breese, Illinois; Boonville, Missour Wauzeka and Loyal, Wisconsin; Pressmen Home, Tennessee. School groups have added the quota to swell the total shipments made under t auspices of N.C.C.W. Every woman's help needed if we are to relieve, even in part, the te rible distress in these countries. Additional "Chi dren in Need" folders for distribution, an gummed labels for shipments, are available in an quantity at N.C.C.W. headquarters. Write for supply and interest every woman in aiding in th great work. Let us bend every effort to mer the thanks of all the people whom the little Polis girl represented when she said: "We sincerel thank the Catholics in America."

GIRL SCOUTING—35 YEARS OLD

GIRL SCOUTING, approved by the Youth Department, N.C.W.C., as a program for Catholic girls, will celebrate its thirty-fifth anniversary on March 12, 1947. This organization has grown so rapidly that there are, today, more than a million members. The guiding theme of Girl Scouting has always been spiritual, as typified in the Girl Scout Promise.

Miss Margaret Hughes, chairman of the Youth Committee of the National Council of Catholic Women, is a member of the National Girl Scout Catholic Advisory Committee and serves as a liaison between the two organizations. Since this relationship was established the cooperation between these two groups has continually grown more active. In a questionnaire sent to the Diocesan Council Youth Chairmen last year, fift per cent replied that cooperation with Girl Scou Councils was a major part of their total worl The national Girl Scout organization estimate that at least 20,000 adult volunteer workers ar needed to enable the organization to offer the Gi Scout program to girls in areas where it does nc now exist, or exists in so limited a degree tha many girls are left on the sidelines.

For the anniversary theme the Girl Scouts hav selected "Better Citizens Build a Better World, and plan to carry on a campaign throughout 194 to enroll more adult leaders, sponsors and adviser so that provision may be made for all girls wh want and need Scouting, and are not yet enrolle because troops are over-crowded.

N.C.C.W. REPRESENTATION AT MEETINGS

AT the request of Madame F. Steenberghe-Engeringh, president of the International Union of Catholic Women's Leagues, the N.C.C.W. represented the Union at the first International Conference of Non-Governmental Organizations, called by the United Nations Department of Public Information, at Lake Success, New York, February 10-14. Miss Mary G. Hawks, former U. S. member of the Bureau, I.U.C.W.L., substituting for Miss Anne Sarachon Hooley, the present U.S. member; Mrs. Henry Mannix, president, and Miss Ruth Craven, executive secretary, of the N.C.C.W.; Miss Catherine Schaefer, assistant to the General Secretary of the N.C.W.C. on U.N. Affairs and consultant, N.C.C.W. International Relations Committee; Miss Eileen Egan, project supervisor, War Relie Services, N.C.W.C.; Dr. Mary Mahoney, chair man, N.C.C.W. Committee on International Re lations; and Mrs. Carlton J. H. Hayes, forme Board member, N.C.C.W., were the delegat attending.

The object of the meeting was to acquaint the organizations with the work of the United Na tions so as to insure the widest possible dissemi nation of this information. Among the more tha 100 organizations represented were six Catholi groups, the International Union of Catholi Women's Leagues, the Catholic Internationa Union for Social Service, Pax Romana, the Cath olic Union of International Study, the Youn Christian Workers, and the Apostleship of the Se

At the recent meeting of the Food and Agriculture Organization, called by Food for Freedom, Inc., to meet with officials of the Departments of Agriculture and State, the N.C.C.W. was represented by Miss Irma Piepho, administrative assistant, N.C.C.W. Miss Piepho also represented the N.C.C.W. at the Report Meetings on UNESCO, called by the State Department, and on the Commission on the Status of Women, held under the auspices of the Women's Bureau, U. S. Department of Labor.

* * * *

Miss Rita Schaefer, of the Social Action Department, N.C.W.C., attended as N.C.C.W. representative the discussion on the Japanese Mandated Islands, called by the Department of State.

* * * *

The N.C.C.W. was represented at the National Conference for the Prevention and Control of Juvenile Delinquency, held in Washington, under the sponsorship of the U. S. Attorney General, by Mrs. Robert A. Angelo, chairman of the N.C.C.W. Committee on Family and Parent Education, and Miss Margaret Kelly, field secretary, N.C.C.W. Mrs. Angelo was a member of the conference panel on "Citizen Participation" and Miss Kelly attended as a delegate. The Conference carried on its deliberations as fifteen specialized panel-groups, then met together to present its recommendations and conclusions. Volunteer organizations such as women's groups were urged to acquaint themselves with what specific aspects of community life give rise to juvenile delinquency, in order to remove the effect by attacking its causes. Also, they were warned, they should demand as citizens that all institutions such as detention homes, or any having the care of children, be adequately supported as to finances and staff in order to render good service.

* * * *

The fall meeting of the Advisory Council to the Women's Interests Unit of the War Department Public Relations Division, of which Mrs. Henry Mannix, N.C.C.W. president, is a member, was held in Washington. Miss Catherine Jarboe, staff member of the N.C.C.W., attended as observer for the National Council.

SODALITY OF OUR LADY

The 1946-47 award as the outstanding sodality union among the 140 in the United States has been presented to the Erie District Sodality in recognition of its achievements in organization and programming during the present sodality season.

UN COMMISSION ON THE STATUS OF WOMEN

MARIETTE G. BARKHORN
Mt. Carmel Guild, Newark, New Jersey

THE preamble to the United Nations Charter states that it aims "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women, and of nations large and small." To help achieve this aim the newly organized Commission on the Status of Women is holding its first session at Lake Success, New York, United Nations Interim Headquarters, February 10-22. The Commission is composed of one representative from each of 15 member nations of UN, selected by the Economic and Social Council. The present membership is comprised of women from Australia, Byelorussian S.S.R., China, Costa Rica, Denmark, France, Guatemala, India, Mexico, Syria, Turkey, U.S.S.R., United Kingdom, United States, and Venezuela. At the first meeting on February 10, Mrs. Bodil Begtrup, of Denmark, was elected chairman; Mrs. Jessie Street, of Australia, vice chairman, and Mrs. E. I. Ouralova, of Byelorussian Soviet Socialist Republic, rapporteur. The American member is Miss Dorothy Kenyon, a former New York municipal court judge. She is considered an excellent choice for the post since she helped to compile a survey on the status of women for the League of Nations and is an expert on international law.

Originally the Economic and Social Council established a nuclear Sub-Commission on the Status of Women. There were nine women members and they presented so excellent and comprehensive a report that the Council decided to confer on the Sub-Commission the status of a full Commission.

The policy and program of the report of the Sub-Commission form a basis on which to work. There are detailed recommendations to raise the status of women to equality with men in political, civil, social, economic and educational fields. Since political rights are considered a means of obtaining equality in other fields, these will, no doubt, receive priority. Some help along this line was given at the last session of the General Assembly when a resolution urging world-wide political rights for women was passed unanimously. The men delegates of the 55 countries rose from their chairs and took a standing vote in an impetuous burst of chivalry and enthusiasm.

The other phase of the report deals with proposals for a program of work which would include:

1.—A survey of laws pertaining to the status

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of women all over the world and the application of these laws.

2.—Establishment of polls to sound public opinion.

3.—Establishment of a forum to hear the views of consultative agents.

4.—Calling a UN Women's Conference.

5.—The international exchange of all categories of manual and intellectual women workers.

6.—The collection of records on women's affairs.

7.—The creation of a world-wide public opinion through the media of press, radio, publications, motion pictures, etc.

8.—Cooperation with specialized agencies such as ILO in improving women's conditions of work, and UNESCO in improving their educational opportunities.

Thus it can be seen that the Commission has a formidable task. It is expected that women's organizations will play a large part in influencing the members of the Commission.

Of particular interest to Catholic women will be the consideration of laws relating to the family. If we refrain from expressing our interest and our beliefs on the subject, will women who hold ideas conflicting with ours also refrain from expressing them? I doubt it. It would seem, then, that it would be to our advantage to show our concern and make known our opinions to the Commission on the Status of Women, remembering that the end of all this agitation for women's rights is not merely women's desire for power, but women's desire for power to preserve peace.

In the Newark Archdiocese, a committee of women is covering the UN meetings from February 10-22, two observers attending each day. Notes on the proceedings are taken by all observers. At the close of the sessions, they will meet for a review and final formulation of their report to be sent to N.C.C.W. The findings and discussions of the Commission on the Status of Women will form the basis of a forum planned by the Forum Discussion Committee of the Mt. Carmel Guild of Newark, New Jersey. In this way it is hoped to keep as large a group of local Catholic women as possible informed and interested in the work of UN for world cooperation and peace.

WITH OUR NATIONALS

Catholic Daughters of America: Miss Mary C. Duffy, supreme regent, C.D.A., represented her organization at the National Eucharistic Congress in Havana, Cuba, February 22-24. While there, she attended a one-day conference of the nine Cuban courts affiliated with the C.D.A. On her return trip she will be guest of honor at the State conference of the Florida Daughters.

Daughters of Isabella: The profound gratitude of His Holiness, Pope Pius XII, was expressed to the Daughters of Isabella for their generous gift of $10,000 in a letter received by Miss Mary F. Riley, national secretary, from the Papal Secretariat of State. The letter stated that "this noble and magnanimous gesture of the Daughters of Isabella is but a further example of that splendid and self-sacrificing cooperation of the faithful of the United States of America in the universal mission of charity of the Common Father—a cooperation which, indeed, is mainly responsible for the charitable assistance which the Holy Father has been able to render to so many victims of the war."

private school. In the mind of the appellant the private character of the township's contested expenditure was accentuated by the fact that the children in the parochial schools were actually withdrawn from the common schools provided by the State for the accommodation of all the children and were sent to private schools for a specialized sectarian education. The appellee's response stressed the legal principle that the State may further a public purpose by grants-in-aid directly to private individuals especially in circumstances where the evident purpose of a law is the protection of children from the hazards of the highway. Thus, if there were a shortage of public policemen the State certainly could employ a private agency to furnish essential protection for its citizens. In his exceptionally readable brief (and legal language does baffle the uninitiated) counsel for the appellee carefully proved that the State's *right* to enforce compulsory education laws bears with it a corresponding *duty* to protect all school children from traffic hazards involved in the necessary journeys between home and school.

Briefs, *Amici Curiae*, filed by the American Civil Liberties Union, by the Seventh Day Adventists and the Baptist Conferences and by the Junior Order of American Mechanics were concerned mainly with the case's relation to the First Amendment. The most carefully reasoned brief was the Civil Liberties Union's, which first dispassionately traced the historic struggle for religious liberty from Madison's famous *Remonstrances* to the present court's unusual reversal in the flag salute cases involving the Jehovah Witnesses, and then by way of conclusion implored the court to preserve this precious religious liberty by refusing to make any concession to schools conducted by sectarian groups. The Seventh Day Adventist brief warned that the denominations now seeking public funds for their institutions would eventually succumb to governmental control and thus would surrender their heritage of liberty in return for negligible financial aid. The brief also charged that if bus rides were legalized, further demands upon the public treasury would be made by sectarian interests.

The brief, *Amicus Curiae*, filed by the National Councils of Catholic Men and Women, proposed that the Supreme Court interpret the First Amendment in terms both of its historicity and of the principles of justice which it enshrines. While respecting fully the traditional separation of Church and State, the Court should not separate the State from those of its citizens who are members of religious denominations. There is, as the brief pointed out, a "wall" between Church and State which prevents the Church from interfering in purely political affairs and the state from meddling in matters of religious belief and practice. Hence, neither Church nor State may demand church membership as a condition of full citizenship. The location of this wall is the problem, particularly in the field of education in which the interests of Church and State overlap.

The appellant, the brief observed, contends that this wall stands between the State and its child citizens attending parochial schools so that the State even in the interest of public safety cannot provide transportation service for parochial school children. This location of the wall, the brief argued, would bring the First Amendment into conflict with itself, because it would force the State to pass discriminatory laws in violation of the second clause of the First Amendment prohibiting interference with the free exercise of religion. What the appellant wants, the brief concluded, is not a wall between Church and State, but an iron curtain which would render the State impotent to protect children from traffic dangers because they are hidden from the State's view within the confines of a Church school.

The Lay Organizations' brief pleaded with the court to balance separation of Church and State against two freedoms, liberty of religion and liberty of education. Separation of Church and State was never intended to hamper the free exercise of religion by making Church membership a civic liability or to frustrate the constitutionally guaranteed parental right in education by forcing the State to treat parochial school children as "second-class citizens."

The Supreme Court came to grips with the very issue raised by the N.C.C.M-W. brief. The court unanimously proclaimed its belief in the complete separation of Church and State and its opinion that no tax funds should be used to support any or all religions. The court also referred approvingly to the "wall" between Church and State. It was the location of this wall which divided the court five to four. The prevailing opinion declared that the First Amendment should not cut off Church schools from public welfare services indisputably separate from the religious function of these schools. To do so, Justice Black said, would hamper the free exercise of religion by depriving parochial school children of public welfare services precisely *because of their religious faith.*

Attaching considerable significance to the wording of the Ewing Township resolution, Justice Jackson implied in his opinion that the court was upholding a law which benefited children at-

tending non-profit private schools on the condition that these schools were *Roman Catholic*. Apparently Mr. Jackson was unimpressed by the circumstance that only parents of public and Catholic school children requested reimbursement and that there is no record of any denial of transportation service to children attending denominational schools other than Catholic. Mr. Jackson also disapproved of the court's alleged inconsistency in refusing to interfere with the free exercise of religion, no matter how unconventional the religious practice, while at the same time upholding a law which gives aid to religion, no matter how incidental and indirect the assistance.

Justice Rutledge's dissent was based on the argument that were Madison and Jefferson deciding the case they would declare the New Jersey statute unconstitutional because of its infringement of the religious liberty of Arch Everson. According to Mr. Rutledge's opinion the First Amendment embodies only the conception of religious liberty developed by Madison in Virginia and in his sponsorship of the Bill of Rights during the First Congress. The Supreme Court, he said, must not depart one iota from the Madisonian theory no matter what present-day hardships may be imposed upon children in parochial schools and upon their parents. If these hardships appear unbearable, Justice Rutledge says, the facilities of the public schools are always available.

The Supreme Court has taken a long step forward towards a reasonable application of the First Amendment to concrete present-day conditions in American life. Subsequent decisions should confirm the wisdom of the court in upholding the constitutionality of the New Jersey statute.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March, 1947

10-12—National Catholic Conference on Family Life—15th annual convention, Chicago, Ill.
21-22—Conference on Eastern Rites and Liturgies—Ninth Annual, New York, N. Y.

April, 1947

8-10—National Catholic Educational Association—Annual meeting, Boston, Mass.
12-13—Annual Meeting of the National Council of Catholic Men, Washington, D. C.
18-20—National Federation of Catholic College Students— 4th national congress, Toledo, Ohio.
23—Solemn Consecration of the Most Rev. J. Carroll McCormick, Titular Bishop of Ruspae and Auxiliary Bishop to His Eminence Cardinal Dougherty, Philadelphia, Pa.

May, 1947

10—Mary's Day, dedicated to Mary Mother of Mankind, celebrated in 150 dioceses throughout the world.
19-21—Youth Department, N.C.W.C.—National Conference on Catholic Youth Work, Cleveland, Ohio.
22-24—Catholic Press Association—Twelfth Annual National Convention, St. Paul, Minn.
25—National Catholic Tribute to the War Dead—Tomb of the Unknown Soldier, Arlington National Cemetery.

June, 1947

19-21—Catholic War Veterans—National Convention, Philadelphia, Pa.
15-21—Institute on Industry and the Institute for Social Action Committee Chairmen, Washington, D. C.
16-21—Summer School of Catholic Action, St. Louis, Mo.
20-23—National Catholic Theatre Conference—10th annual convention, Washington, D. C.
23-28—Summer School of Catholic Action, Chestnut Hill, Mass.

July, 1947

7-12—Summer School of Catholic Action, St. Paul, Minn.
28- Aug. 2—Summer School of Catholic Action, San Antonio, Tex.

August, 1947

10-12—Third Order of St. Francis—National Quinquennial Convention, Cincinnati, Ohio.
18-21—National Liturgical Week, Portland, Oreg.
18-23—Summer School of Catholic Action, New York, N. Y.
25-30—Summer School of Catholic Action, Chicago, Ill.

November, 1947

21-26—National Catholic Rural Life Conference—25th national convention, Lafayette, La.

LEARN AND LIVE

ELIGION is a subject for love and song. The convert to Catholicism is so filled with joy that the burst of freshness which rushes the pages of print or onto a painted canvas ndicative of what he sought and of what he found. He realizes the true value and beauty eligion. Do all cradle Catholics love it, sing t, talk about it? If not, why not?

eligion is not just a Sunday morning affair a novena service or two. It is a well of endless from which man can draw LIFE. The quan- he draws depends on his understanding of depth and significance.

ent is a time for getting better acquainted h religion. An excellent way to get a more n nodding acquaintance is by joining a re- ous discussion club. Such a club includes t to ten persons and a leader who at once ns and leads. Each member of the club par- pates in thinking and articulating religion. ugh a priest is not present at all meetings, ussions are conducted under his guidance and s consulted for accuracy and enlightenment difficult points of doctrine. The subject for ussion is chosen in advance and the group is plied with the text to be used in the discussion. a text, the *New Testament* has widespread eal for therein is the very code of religion. ny indulgences are granted to those who read discuss Holy Scripture, so important is it to 's daily living. It contains a message for a world.

Who is to carry this message to those who d it?

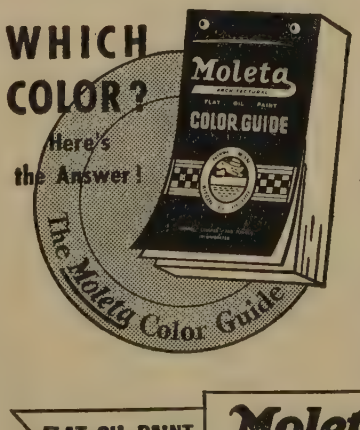
n informed and practicing Catholic laity!

or the most part, religious discussion clubs t in the home or in the school. These one- weekly discussions (lasting over a period of t to ten weeks) have been and are being con- ted in many parishes all over the country; for -agers, college students, professional men and hen, parents, family and mixed groups. To- religion has been excluded from many homes. yer, the reading of good spiritual books, re- us discussion clubs organized among the bers of the families or among neighboring lies—these and other aids will help to give ion once more the honored place in the home" st Rev. A. J. Muench). Parents desirous of ng their house not just a house, but a home, strength for carrying out their duties by rmal discussions with others. These parents ager to gain a familiarity with religion since they who will formulate it within the heart and mind of the child who has been entrusted to their care by God. By religious discussion high school and college students equip themselves with weapons to combat antagonisms which rise in secular universities. Professional men and women learn to apply to civic life those Christian principles which they have learned to live through discussion.

Great joy is derived by sharing with others the boundless truths and mysteries of religion, but still greater joy is found in *living* religion with others. To invert the familiar phrase, learn and live. With an understanding of religion comes the feeling of being "at home" with religion. In the religious discussion club not only does one become informed, but religion becomes as the air he breathes. He finds he cannot be without it and cannot understand how his neighbor can be without it. He therefore talks religion, explains its necessity and sings of the joy and love of it. He "falls in love" with religion and his love nurtured by sound thinking and repeated discussion, bursts forth into ACTION.

The war against man's soul which is being waged by the forces of evil requires firm opposition. That opposition is religion lived intelligently and practiced constantly. "So let your light shine before men" (Matt. 5:16) at home, in church, on the street, at work. Man's mind is made for truth. He must find it. The Catholic possesses the truth. It is his God-given duty to spread it. He can do so only if the everlasting Light shines within him.

The season of Lent is an opportunity to exemplify all the characteristics of a true Christian; fortitude in the face of danger, love of enemies, compassion for the suffering, courage in the face of discouragement, hope in the place of despair. What better time is there for the discussion of religion and the better practice of it?



A "find" for the DECORATOR! This comprehensive *Color Guide* (pages 9" x 15") displays 150 beautiful colors ranging from pastels to deep shades. Formulas are given on the reverse of each color sheet to show how the shade can be quickly made. Price, $5.00—delivered anywhere in the U.S.A. Write for your copy.

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NATIONAL COUNCIL CATHOLIC MEN

Across the Country—"I Was Naked"—Radio Schedule—Movies at Your Meeting—Worthy Grand Knight

ACROSS THE COUNTRY

Milwaukee . . . Some 60,000 pamphlets will be distributed among Holy Name men in the Milwaukee Archdiocese during the next six months, it was estimated by Paul V. Zinns, chairman of the Holy Name Union's Catholic Action Committee.

The purpose of the pamphlet distribution, he relates, is to promote Catholic reading in the homes of Holy Name men and to help develop a laity that is informed on the Catholic religion and on the Church's doctrine on current problems. Last year the distribution of pamphlets reached 56,000.

The Catholic Action Committee is also continuing its program of halting the sale of indecent literature in the Archdiocese, he states, adding that each parish has a Holy Name representative who keeps pressure on the persons who control the magazine supply in that district. As an indication of the success of this program, he pointed out that while some 120 disapproved magazines are circulated throughout the nation each month, 20 was the highest number to be circulated in the Archdiocese of Milwaukee in one month within the past two years.

South Bend . . . Knights of Columbus Council 553, South Bend, Indiana, an affiliate of the National Council of Catholic Men, sponsors the "Catholic News and Views" program from 12:45 to 1 p. m. every Sunday over Station WHOT. It is estimated that the listening audience is 40,000. The program was opened October 27 and the initial show consisted of a discussion by Mr. George Koch and Mr. Thomas O'Malley of Council 553 and Mr. John V. Hinkel of the University of Notre Dame.

The general format of the program is to answer questions submitted by listeners and then to give a few news items. The whole program is conducted in dialogue form. Topics and questions already treated have concerned communism, racism, the Mass, confession, the celibacy of the priesthood, etc.

The program is designed to acquaint Catholics and non-Catholics with Catholic teachings and happenings throughout the world. The National Council of Catholic Men urges its affiliates in all sections of the country to put on similar programs. Generally speaking it is easy to get free time from local stations for this type of show.

San Antonio . . . National headquarters is in receipt of a brief summary of a report for 1946 by the San Antonio Archdiocesan Catholic Action Council of Men. There are 86 Confraternity of Christian Doctrine Religious Discussion Clubs in the Archdiocese in which 515 men are participating. Those of our affiliates who have tried to get men interested in Discussion Clubs know what this means. The San Antonio District Catholic Athletic Association, which is an agency of the Council of Men, sponsors free sports for the youth of the District. In basketball there are three leagues with 29 teams and 300 boys participating; in softball, three leagues with 24 teams. In the baseball league there are eight teams and more than 60 boys participating in softball and baseball together.

Men of the Council of Men helped in the Scout Movement by serving on Scout Committees and as Scoutmasters. There are forty Scout Troops under Catholic supervision in the Archdiocese.

In the Victoria Deanery the men raised func-

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(Department of Lay Organizations, National Catholic Welfare Conference)

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send delegates to the Summer School of Cath- Action.

Particularly good work has been done by the n Antonio Council of Men in the field of the tional Organization for Decent Literature and Legion of Decency. Forty-nine percent of all rishes in the Archdiocese have N. O. D. L. Rep- entatives who check the newsstands in their alities. A particularly tough problem has been t of Spanish-speaking movies. They are now ng classified and ratings sent to N. O. D. L. presentatives in the Spanish-speaking parishes San Antonio every month. Through the efforts the Archdiocesan N. O. D. L. Representative he Outlaw" will not be shown in San Antonio.

In the field of Catholic radio five programs were t on the air during 1946 due to efforts of the uncil of Men. Three stations carried the Bish- s' Emergency and Relief Committee Broadcast ile three others carried spot announcements for e clothing drive last December. In order to ep the Hooper rating of the CATHOLIC OUR and HOUR OF FAITH up to a high level splay "ads" are run during the winter and ring season every year in the two principal news- pers of San Antonio. Last season $298.87 was ent for this type of advertising. In addition ow cards were placed in windows of business uses in downtown San Antonio. To further lp build up the listening audiences 18,000 radio culars from national headquarters were dis- buted by mail to individuals, mostly non-Cath- cs, by Parish Radio Representatives.

During the year four secular newspapers in the chdiocese carried Narberth Catholic Informa- n articles.

Laymen's closed retreats, which were inaugu- ed in the Victoria Deanery by the Council of n several years ago, and revived by it in San tonio, have been particularly successful during year reported. Three closed retreats were held San Antonio attended by 233 men. Days of ollection were held in five smaller cities where sed retreats were impractical.

The "Block System," as a tried and tested thod of organizing men, has been specially rec- mended by the Archbishop and has been in- gurated so far in six parishes.

For the success of Catholic Action in the Arch- ese the men are being asked to say the Rosary e a week. Pledge cards have been signed up to e by 1,200 men. As part of the program of yers for the success of Catholic Action on the asion of the January meeting of the Victoria anery Parish Officials of the Council of Men l Council of Women a high Mass was offered by the Pastor of St. Agnes' Parish in Edna, Rev. David M. Buckley.

Out of 103 organized parishes in the Archdiocese there are 83 with active Councils of Men.

Wheeling . . . Under the guidance of Most Rev. John J. Swint, Bishop of Wheeling, the Catholic Information Service of Wheeling, West Virginia, has formed a Narberth Committee for the purpose of encouraging the use of Narberth newspaper articles and Narberth pamphlets throughout the Diocese.

As a beginning, the Committee has compiled a list of 1,400 persons to whom Narberth pamphlets will be mailed every month starting at once. The aim is to gradually increase the number to approximately 10,000. The Committee is also endeavoring to have the pastors throughout the Diocese run Narberth newspaper articles in local secular papers. The Chairman is Mr. Harry D. Corcoran who operates a church supply and Catholic book company in Wheeling.

Denver . . . Formation of the first Total Abstinence union in the Archdiocese of Denver is being directed by the Very Rev. Harold V. Campbell, state chaplain of the Knights of Columbus and of the Archdiocesan Union of the Holy Name Society. Plans are being pushed for the development of a local affiliate of the National Council of Catholic Men, and the main project, according to Father Campbell, will be the promotion of the Total Abstinence Union, one of the most highly indulgenced societies in the Church.

MOVIES AT YOUR MEETING

A two-reel "short" motion picture with sound, just produced by the American Red Cross, which reveals through actual case histories how that organization is still helping servicemen and their families with postwar problems, is recommended for showings both for entertainment value and as a community service. The picture is intended to make known to a wider circle of persons the many ways the Red Cross can assist with vital postwar problems. Government reports that an enormous number of ex-servicemen are permitting their war-risk insurance to lapse give this picture special significance. The film contains no appeal for funds.

Briefly, but dramatically, it shows how Red Cross workers in various parts of the nation help a soldier in the Pacific to reach his dying father in time, how an ex-G.I. who had permitted his insurance and benefit claim to lapse was helped to recapture them, how a war wife moving her home to another city was tided over a critical financial period when her allotment checks failed to keep up with her, and other interesting cases.

The 16mm. sound film is in two reels, running 14 minutes. It is available without charge, except for shipping costs.

Orders should be sent to Motion Picture Distributing Office, American Red Cross, 40 East 49th Street, New York 17, N. Y.

WORTHY GRAND KNIGHT!

You know what a problem it is to find something good and interesting for the Chairman of Catholic Activities of your Council. Throughout the country hundreds of K.C. Councils, affiliated with the National Council of Catholic Men, are making use of Narberth Catholic Information articles to give the Catholic Activities Committee a very useful and apostolic job. The plan is that the articles are run in local secular papers, sometimes free of charge and sometimes at display advertising rates. The articles are about three or four hundred words in length and are always snappy, well-written, and easy to read. One of the latest is entitled "The Test of the Pudding." It reads like this:

"A very sensible maxim, to be sure: The test of the pudding is in the eating. Stew it, bake it, or boil it. Use milk or turpentine, shoe-buttons or raisins—it will all show up in the eating. And science has taken great strides on just that principle of experiment and test. Inquire, discuss, and speculate as you like; the result will prove the truth.

"Applied to religion, though, the matter is quite otherwise. We make our pudding here, you see, but then we don't eat it until we get to the other side. Not until we have shed our bodies and arrived on the shores of eternity shall we get a taste of the pudding we have cooked up for ourselves by the use of our time on earth.

"While it's wonderful to speak of free inquiry, free discussion in matters religious—and we Catholics enjoy it as much as our non-Catholic neighbors, there are certain limits beyond which it is neither prudent nor safe to pass. We believe that God equipped our Church with an eye for the incontrovertible essentials in religion—a sort of fence hedging the field of truth from the wilderness of error, so that we have evolved this formula for the guidance of our people in religious thinking: In doubtful matters, liberty; in essential matters, unity; in all things, charity.

"If God had not left a mechanism for safeguarding the essentials, we might end up on the other side with a pudding made of turpentine and sprinkled throughout with shoe-buttons. And then, alas, it would be too late to start in on a fresh pudding.

"That knife by which we believe our Church cuts truth from error, is known as 'infallibility.' When Jesus promised the Apostles and their successors His special help, saying 'Lo, I am with you always, even unto the end of the world!' we believe that that special assistance included freedom from false teaching *in essentials*, an assistance granted personally to St. Peter and his successors when Jesus said to him: 'I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren!'

"Our faith tells us, then, that when the body of Catholic bishops throughout the world, in union with their chief, our Holy Father, teach something as revealed by Jesus, in virtue of that 'in-failability' pledged to the first Pope, they simply can't be mistaken."

Affiliates of the National Council of Catholic Men, who pay $10 per year for their affiliation, are entitled to the articles free of charge. National headquarters suggests that you write for further information and samples.

RADIO SCHEDULE—MARCH, 1947

THE CATHOLIC HOUR

Sundays, 6:00 P. M., E.S.T.

NBC Network

RT. REV. MSGR. FULTON J. SHEEN

"Light Your Lamps"

March 2—"Communism and Woman"
March 9—"Communism and Marriage"
March 16—"Communism and the Revival of Passion"
March 23—"Russia and the Faith"
March 30—"Russia and Our Lady"

FAITH IN OUR TIME

Thursdays, 10:15 A. M., E.S.T.

REV. HUGH CALKINS, O.S.M.

"The Woman in the Home"

Music by baritone soloist and organist.

THE HOUR OF FAITH

Sundays, 11:30 A. M., E.S.T.

ABC Network

RT. REV. MSGR. ARTHUR J. SAWKINS

"The Five Unknown Sacraments"

March 2—"The Greatest Instrument of Reform"
March 9—"The Fountain of Youth"
March 16—"Soldiers of Christ"
March 23—"The Ticket to Heaven"
March 30—"Ambassadors of Christ"

Music by the Hour of Faith Male Quartette and Instrumental Ensemble, under the direction of Paul Creston.

"I was Naked"

THERE are 1,830 Italian, German, Spanish, Czech and Polish men on Ellis Island right now in need of clothing says the Immigration Bureau of the National Catholic Welfare Conference. These men are awaiting sailing orders of one kind or another and they will pull away cold and unprotected unless somebody has a heart and helps out.

The Immigration Bureau has asked us to call on you for a little aid. We would like to speak to each of our affiliates in a more personal and impressive manner than this but, as is always the case, this has to be it.

Will you please take this to heart and get up a shipment of men's clothing—any kind—but especially pants, shoes and overcoats, and send it to: Mr. T. F. Mulholland, N.C.W.C. Bureau of Immigration, 61 Whitehall St., New York 4, N. Y.

About nine hundred of the men who make up this motley crowd facing a cold trip across the rough Atlantic are Italian seamen who are going to man the Italian steamers we are returning to Italy. The rest are deportees—Germans, Spaniards, Czechs, Poles, etc. Here's what one of them say to the N.C.W.C. worker in a scrawled note:

"Dear Ma'am:

Just to inform you that I am a pour fellow I come narked with know shoe, know coat, know trouses, know uner were, know drose am two empty I dont know how to say try for me let me get them to were here is two cole for me Madam.

"With all plegure, Your lovely servant
"JAN KOWICZ."

In 1943 the Immigration Bureau called on us for similar help and from East and West, North and South, our affiliates responded nobly. Parish groups and Diocesan Councils alike sent in men's used suits, overcoats, shoes and underwear, and many a grateful fellow said a prayer of thanks for you. Any size package will be welcome! Don't send it to us—send it direct to Mr. Mulholland.

SECULARISM: CHALLENGE TO CHRISTIANS—

(*Continued from page 7*)

ears, its affiliated national and local organizations ave sponsored the first Catholic graduate school f social service for women, the National Catholic chool of Social Service, producing a corps of ell-trained young women, many of whom hold ey positions in the profession.

III

BUT all these services, important though they are, are weak and powerless unless the Catholic men and women of the country become ctive in Catholic organizations and cooperate ith them. We need today Catholics who are ot afraid to be heard in the marketplace. We o not mean that every Catholic has to get himelf a soap box and harangue his neighbors, but e definitely mean that every phase of life must e permeated by Catholic thought. And the nly way to do that is through the Catholics livng and working in those fields.

For instance, one often hears that Communists nd fellow travelers have wormed their way into he motion picture industry, into the press, radio, ublishing, and other important fields that mold ublic opinion. We hear that they work very ubtly but effectively in those fields. That, of ourse, is true. But why should it not be even ore true that we Catholics who have the truth aming in our hearts, are not also *more* active nd alert in making that truth glow in the heatres, radio studios, publishing offices, and chools of the nation? Are we afraid? Or are e not yet quite prepared technically to do a ood job?

The answer is up to us, the laymen. We have the truth, we have means of receiving it, we have a philosophy to live by. We must be prepared now to beat the secularist world at its own game, by being wiser, better informed, and better equipped technically than anybody else in the world. We must learn this lesson: We are not alone; Christ stands with us, and informs us with His divine Spirit, blesses with His toil-worn wounded Hands the work of *our* hands, in the workshops, offices, studios, and marketplaces of the world.

QUESTIONS FOR DISCUSSION

1. How long has the Church had to contend with secularism?
2. What are some specific examples of secularism in your own lay organization?
3. What are some specific activities of your own lay organization aimed at overcoming secularism?
4. What are the two basic reasons given by Pius XI for the necessity of Catholic Action?

REFERENCES

1. *A Manual of Catholic Action,* Rt. Rev. Msgr. Luigi Civardi (Sheed and Ward), $2.75.

2. *Formation of a Lay Apostle,* Rev. Francis N. Wendell, O.P. (Third Order, 130 E. 66th St., New York 21, N. Y.), 50c.

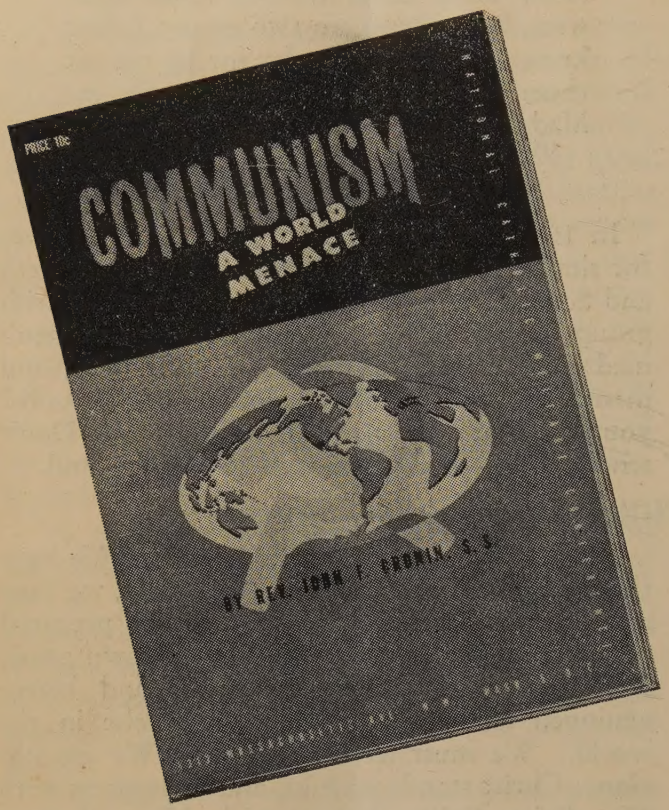
3. *Manual of Instructions for the Council of Men* (National Council of Catholic Men, N.C.W.C.), $1.00.

4. *Pastor's Outline for Training Laymen Leaders* (National Council of Catholic Men, N.C.W.C.), $1.00.

5. *We Catholics and Our Community* (National Council of Catholic Women, N.C.W.C.), 10c.

6. *The Role of Leaders* (National Council of Catholic Women, N.C.W.C.), 10c.

What Are the Facts On
COMMUNISM IN THE WORLD TODAY?



FOR SPECIFIC ANSWERS TO THE QUESTIONS:

1. **What is the evidence to show that Communism still seeks to dominate the world?**
2. **What is the Comintern policy for American Communists?**
3. **What tactics are used by Communists to multiply their strength?**
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